1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

yono = winter.] The snow is now becoming a little softer 786
and out-of-door life is more possible. The festivities are
kept up for twelve days. Visits take place and man and
wife are invited out to dinner during that period. Formerly [177]
when the Shins had a Raja or Nawab of their own, it used
to be the custom for women to dance during those twelve [63]
days. Now the advent of the Sepoys and the ridiculous
pseudo-morality of the Kashmir rule have introduced a
kind of Pardah and the chaste Shin women do not like to
expose themselves to the strangers. Then there is the Nauróz,
which is celebrated for three, and sometimes for six, days.

There are now five great holidays in the year:

The I'd of Ramazán.
The Shimá-N'o.
The Nauróz.
Kurbani I'd.
The Kiu Nán,* { Astóri.
Dómniká, { Gilgiti.

On the last-named holiday the game of Polo is played, good clothes are put on, and men and women amuse themselves at public meetings.

The Shin people are very patriotic. Since the Maharaja's rule many of their old customs have died out, and the separation of the sexes is becoming greater. Their great national festival I have already described under the head of "Historical Legend of Gilgit" (pages 14 to 16).

G. THE RELIGIOUS IDEAS OF THE DARDS.

If the Dards—the races living between the Hindu-Kush 771
and Kashmir—have preserved many Aryan customs and 772
traditions, it is partly because they have lived in almost
perfect seclusion from other Muhammadans. In Chilás,
where the Sunni form of that faith prevails, there is little
to relieve the austerity of that creed. The rest of the
Muhammadan Dards are Shiahs, and that belief is more
elastic and seems to be more suited to a quick-witted race,
than the orthodox form of Islam. Sunnism, however, is

* In enlightened Europe where the fruit and corn have become ripe. For a detailed account of this and other festivals see "Hunza-Nagar Handbook," and Parts II. and III. of the "Languages and Races of Dardistan."

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

178 advancing in Dardistan and will, no doubt, sweep away
779 many of the existing traditions. The progress, too, of the
[797] present invasion by Kashmir, which, although governed by Hindus, is chiefly Sunni, will familiarize the Dards with the notions of orthodox Muhammadans and will tend to substitute a monotonous worship for a multiform superstition. I have already noticed that, in spite of the exclusiveness of Hinduism, attempts are made by the Maharaja of Kashmir to gather into the fold those races and creeds which, merely because they are not Muhammadan, are
000 induced by him to consider themselves Hindu. For instance, the Siah Posh Kafirs, whom I venture also to consider Dards, have an ancient form of nature-worship which is being encroached upon by Hindu myths, not because they are altogether congenial but because they constitute the religion of the enemies of Muhammadans, their own bitter foes who kidnap the pretty Kafir girls and to kill whom establishes a claim among Kafirs to consideration. In the same way there is a revival of Hinduism in the Buddhist countries of Ladak and Zanskar, which belong to Kashmir, and ideas of caste are welcomed where a few years ago they were unknown. As no one can become a Hindu, but any one can become a Muhammadan, Hinduism is at a natural disadvantage in its contact with an advancing creed and, therefore, there is the more reason why zealous Hindus should seek to strengthen themselves by amalgamation with other idolatrous creeds. To return to the Muzzulman Dards, it will be easy to perceive by a reference to my ethnographical vocabulary what notions are Muhammadan and what traces there remain of a more ancient belief. The "world of Gods" is not the mere بهشت which their professed religion teaches, nor is the "serpent world" a Muhammadan term for our present existence. Of course, their Maulvis may read "religious lessons" and talk to them of Paradise and Hell, but it is from a more ancient source that they derive a kindly sympathy with the evil spirits "Yatah;" credit them with good actions, describe their worship of the sun and moon, and fill the interior of

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

791 In the past Daiyāls have had the power to "bind" superhuman beings, as is shown by the well-known story of the Daiyāl who bound the Gilgit Yaçḥini. We also have the Daiyāl of Herāmosh and his Peri wife which I have already recounted (v. p. 521), and the great Hunza Bītan, Shon Gukur, bound the cannibal Bīlas, Dadi, and her seven daughters.

Whether or not present day Daiyāls can "bind", they can at any rate be "bound" at least with their own consent, when presumably they are inhibited from the use of their special talents. The procedure was described to me, not very lucidly, as follows: "When a Daiyāl thinks of having himself bound, they twist an iron bracelet and place the Daiyāl in the hands of a man. Then they breathe on the bracelet and bind the Daiyāl (with it?). If the bracelet gets lost then the man again becomes a Daiyāl."

Once a Daiyāl, by no means always a Daiyāl, for apart from having himself bound the Daiyāl may definitely abandon the career. My Pashū friend told me that his family on the father's side had originally been Daiyāls, but that his grandfather, under priestly influence had given up being a Daiyāl and had become a Pashū. My friend's father, however, had wished to continue as a Daiyāl, but the opposition of the family had been too strong for him, and though he quarrelled with them on the head of it, he too became a Pashū.

[178] I very much fear that Daiyāls in these evil days, whether of religion or scepticism, are losing credit and esteem, and that this interesting college of soothsayers may presently die out and their valuable gifts be lost to the world

~~26~~ Biddulph G-3 (1873-1878) 1880 ~~Afgh Afghanistan Rel~~
4 AVJ Dard AV3

628 Blood feuds are not permitted to last for an indefinite period as amongst the Afghans, and after a time the parties are brought
674 together and made to swear peace on the Koran. The crime of murder is rare, and the readiness to spill blood on slight
623 occasions so noticeable among the Afghans is unknown. No public measure can be carried out except by general agreement, the details being left for the Jushteros to arrange.

178 The communities in the lower part of Shinkari, being more exposed to Afghan influence, and having been longer converted to Mahommedanism, have lost many of their characteristic customs; but the remoter valleys of Chilas, Gor, Darel, and in a lesser degree Tangir, are probably little changed from
934 what they were two hundred years ago. A very singular custom exists in these valleys, by which the sexes are kept strictly apart during the summer, from May till September. The custom is apparently very ancient, and any attempt to evade it is punished by fine; the old women of the family being specially charged with the responsibility of seeing that
165 the rule is observed. Great difficulty is said to be experienced in rearing children in Chilas. The great mortality among them is ascribed to the climate, but it is more probably due to too close intermarriage.

462 Agriculture is left entirely to the women, with the exception of ploughing, which demands more strength than they can afford. In summer the men spin wool and attend to their flocks on the mountain pastures; but in winter the duty of caring for the herds is relegated to the women.

567 Slavery is a recognised institution in all the Shinkari republics—a matter in which they contrast unfavourably with the Afghans and Neemchas of the Indus Valley, among whom it is unknown. Prisoners taken in war, and the children born of slave parents, form the servile class.

Sir: Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burusho AV7

CHAPTER VII.

HABITS AND CUSTOMS.

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178 NOTWITHSTANDING original tribal differences, the Shin rule in Gilgit and the surrounding valleys practically welded both conquerors and conquered into one people, distinguished only by caste divisions; and, though Mahommedanism has in some instances modified and in others abolished old customs, many of great interest still remain. Many of these, though originating in religious rites and beliefs, have now lost all connection with them in the minds of those who still practise them. It is difficult, almost impossible, now to distinguish between those which were introduced by the Shins, and those which were adopted by them from the original inhabitants; but fairly correct conjectures concerning the origin of some of them may be formed. Hunza is the country least affected by external influences, and in which the laxest form of Mahommedanism now exists, but there is scarcely any custom or observance maintained there which has not its counterpart still existing, or which till lately existed in the neighbouring valleys. In Chitral and some of the valleys to the westward, many customs seem to have partly disappeared. This may, not improbably, be due to the inhabitants having been earlier converts to Islam, or more exposed to external influences. In the valleys to the southward, like Chilas and Darel, the want of a single ruler and the stricter tenets of Soonnee Mahommedanism have contributed to cause many old customs and festivals to fall into disuse. In spite, however, of local differences, enough remains to show that a strong bond of kinship exists between all the Dard and Ghalchah tribes.

771 B [179] [171]

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142 In appearance the men are light, active figures, averaging from 5 feet 5 inches to 5 feet 8 inches in height. Though well made, they are not, as a rule, remarkable for muscular development, presenting in this respect a marked contrast to the Tartar races. Notwithstanding their hardy, simple lives, they seem unequal to any prolonged physical effort. In travelling and shooting I have constantly found them knock up before

147

~~Biddulph~~ G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4
AV3 Dard AV3
Burushe AV7

D 805 D [178]

The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

Hussan Hoosein.	Sooepi (*Great month*).
Safar.	Shokudder.
Purum ishpo (*First sister*).	Roz.
Dowim ishpo (*Second sister*).	Lokyûl (*Small festival*).
Trooi ishpo (*Third sister*).	Miâna (*Intervening*).
Chot ishpo (*Fourth sister*).	Gânyûl (*Great festival*).

D B 821

The constellation of the Great Bear is called "the maider's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 823

D B 776

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rooé. In Boorishki they are known as Phoot and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D B [828]

D B 776 787 784

In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

Biddulph G-3 (1873-1878) 1880 AUS-Af[illegible] AUS
4
Av3. Dard Av3
Burushi Av7

D 762 178 B 762 178 D [764]

It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nager, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burnt up, the woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

The burning of the dead ceased to be practised more than sixty years ago. One or two old men have told me that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Dangaristan. Suttee was abolished earlier, and has certainly not been practised in Dangaristan for the last hundred years.

D 771 171

It is to be remarked that none of these customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of *Sing* to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and Chitral Valleys, with whose language their own has so much in common.

D 778 782

In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

789 the Hunza Chief. The power was not confined to him, and seemingly in some cases lay more in the spring than in the person, for I heard of various other springs in different places, the throwing into which of any defiling substance was followed by bad
783 weather. It is curious here to see the cowskin considered an impurity, and it shows the connection
231 with Hinduism. Sacred as the cow is, no high-caste Hindu will touch cow leather. The regard for the cow amongst the Shins is most marked, but I think that in the main valleys, where there is now considerable communication with the outer world, it is losing its hold. It has gained for the Shins the name of Dangarik, or the cow people. The Shin used to have some one of another caste to tend his cows, and nothing would induce him to touch a new-born calf. If there was no one else handy, and it was necessary to put the calf to the mother, the little creature's head would be caught at the end of a cleft stick, and pushed to the udder. The Shin hatred of hens was another distinct link with Hinduism.

178 The feasts, many of which must be of Hindu
241 rather than Buddhist origin, are beginning to fall into desuetude; Mahomedanism is gradually pushing them out, but they, and the observances which accompanied them, are still to be seen in some parts. I have assisted more than once at the "Chili" festival, which marks the commencement of wheat-sowing, and which had years ago a further connection with the worship of the cedar, now in the main dropped. What the connection was I failed to find out, most probably the dates of the aboriginal feast of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A V3

"Chili" or cedar worship, and of the Shin feast of sowing synchronised, and the two thus became welded together. The connection now is limited to a certain amount of wheat being smoked over a cedar wood fire, and of cedar twigs being in use next day when the sowing takes place. From a portion of the smoked grain a large unleavened bannock is made overnight, which is carried before the Rá or Chief of Gilgit when he rides out next morning to the sowing. Arrived on the selected ground the headman of the village holds up to the Rá the skirt of his choga full of the smoked grain, and into this the Rá throws small quantities of gold dust. The golden grain is then scattered amongst the circle of villagers, the ceremony being repeated till the grain has been thrown to all four points of the compass. The Rá then dismounts, a plough is brought, and, taking the handles, the Chief draws two furrows, one running east, the second west, and over these he again scatters the golden seed. A goat is then sacrificed, the drums strike up, and the Rá rides off, the rest of the day being one of continuous feasting, polo-playing, drumming, and dancing.

There are many other festivals, almost all connected with agriculture; spring-time and harvest, autumn and winter, are all marked by appropriate feasts. The Yudeni drum, or fairy's drum, which was kept on the top of every Chief's castle, played a part in the ancient ceremonies. It was very unlucky to look towards it while the sounds rang out; if the fairy drummer was seen, the direst calamities followed. I never to my knowledge heard the fairy drum myself, but no feast in the old days was complete